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MANUAL

OF

THE SEVENTH-DAY BAPTISTS;

CONTAINING AN

HISTORICAL SKETCH OF THE DENOMINATION,

AND

REASONS FOR EMPHASIZING THE DAY OF THE SABBATH.

NEW YORK:
PUBLISHED BY GEORGE B. UTTER.
Stereotyped from Tobitt's Combination Type.
1858.

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PREFACE.

During the thirteen years of my connection with the publication interests of the Seventh-day Baptist Denomination, I was often called upon by inquirers, and interrogated after the following manner: "In what respects do the Seventh-day Baptists differ from other Baptists? When did they come into existence? How many churches have they? Where are they located? Are they in favor of Missions, Education, and Reforms? Do they really believe, that the Day of the Sabbath is a matter of sufficient importance to justify calling in question the practice of Christians generally, and keeping up separate church organizations?" With a view of answering fully all such questions, I have collected much statistical, biographical, and documentary matter, which will probably be given to the public when complete information is obtained on some points at present

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comparatively obscure. Meanwhile it has been suggested, that a brief Historical Sketch of the Denomination, with some of their Reasons for Emphasizing the Day of the Sabbath, would be convenient and useful. In accordance with that suggestion, the following pages were prepared. If they prove helpful to even a few inquirers, the writer will feel that he is amply rewarded for his labor. GEORGE B. UTTER.

NEW YORK, May 6, 1858.

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HISTORICAL SKETCH

OF

THE SEVENTH-DAY BAPTISTS.

The terms Sabbatarian and Seventh-day Baptist are used to designate a body of Christians who observe the seventh or last day of the week as the Sabbath. The former term was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only Sabbath-keepers. In the year 1818, the term Sabbatarian was rejected by the General Conference in America, on account of its supposed indefiniteness, and the term Seventh-day Baptist was retained as more descriptive of the opinions and practices of the people.

The Seventh-day Baptists differ from other Baptists mainly in the views which they hold of the Sabbath. In respect to this, they believe, that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was

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designed for all mankind; that it forms a necessary part of the Decalogue, which is immutable in its nature, and universally binding; that no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply, either the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever respect the early Christians paid to the first day of the week, under the idea of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath, but continued to observe the seventh day in that character, until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross' "Picture of all Religions," they appeared in Germany late in the fifteenth or early in the sixteenth century. According to Dr. Chambers, they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the period of their origin, would carry them back nearly as far as any of the modern denominations of Christians date. But whatever difficulty there

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may be in fixing the precise time of their taking a denominational form, Seventh-day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no time since the commencement of the Christian era, when there were not upon the earth some Christians observing the seventh day as the Sabbath. That the apostles observed that day, there is little reason to doubt. In their writings they uniformly distinguish between *the Sabbath* and *the first day of the week.* In consistency with this distinction, it was their custom to rest from labor and engage in religious exercises upon the seventh day. The women who were present at the crucifixion, after preparing their spices, "rested the Sabbath day, according to the commandment." When Paul was at Antioch, he preached in the synagogue on a certain Sabbath day, and so interested his Gentile hearers, that they asked him to preach the next Sabbath day, when nearly the whole city came together to hear him. At Corinth, he reasoned in the synagogue every Sabbath day for nearly a year and a half. On one occasion, in addressing the Jews, Paul asserted that he had committed nothing against the customs of their fathers, who are known to have been strict observers of the seventh day. And though the Jews were ever on the watch to discover any

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discrepancy between the practices of the early Christians and the customs of their own people, they are not known in a single instance to have charged them with a neglect or violation of the Sabbath. This circumstance, in connection with the other facts stated, certainly justifies the conclusion, that it was the practice of the apostles to keep the seventh day of the week as the Sabbath.

Passing from inspired history to that which is uninspired, we find frequent notices of Sabbath-keepers during the first six centuries of the church. Indeed, the notion that a change had been introduced as to the day on which the Sabbath should be observed, seems not then to have been entertained. At an early period, however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week. No historical record, sacred or profane, informs us of the first celebration of this day; nor is there positive evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection, just as the sixth day of the week was observed to commemorate the crucifixion, and the fifth day to commemorate the ascension. Though not regarded as the Sabbath, it gradually grew in the estimation of Christians during the first three centuries. In

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the fourth century, the Emperor Constantine embraced Christianity. In his zeal to magnify those institutions which were regarded as peculiarly Christian, and to bring into disrepute those which were in any way connected with the Jews, he went at work to give importance to the first day of the week. He required his armies, and the people generally, to spend the day in devotional exercises. No courts of judicature were to be held on that day, and no suits or trials in law prosecuted. Certain works of necessity and mercy, however, were declared lawful—such, for instance, as the emancipation of slaves, and the labor of the husbandman in pleasant weather. These decrees of Constantine were confirmed and extended by subsequent Emperors, and similar decrees were passed by the various ecclesiastical Councils.

While the civil and ecclesiastical powers were making such efforts to establish the observance of the first day, they were equally zealous to abolish the observance of the seventh day, which they endeavored to do by casting odium upon those who persisted in it. Constantine, in a decree issued A. D. 321, speaks of the Sabbath as a Jewish institution, represents those who observe it as giving countenance to the Jews, and says, "Let us have nothing in common with that most odious brood, the Jews." The Council of

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Laodicea, about 350, passed a decree, saying, "It is not proper for Christians to Judaize, and to cease from labor on the Sabbath; but they ought to labor on that day, and put especial honor upon the Lord's Day; if any be found Judaizing, *let him be anathematized.*"

Notwithstanding this opposition from the highest authorities, many Christians continued to observe the Sabbath. *Athanasius*, A. D. 340, says, "We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ, the Lord of the Sabbath." *Sozomen*, A. D. 440, says, "There are various customs concerning assembling; for though nearly all the churches throughout the world do celebrate the holy mysteries on the Sabbath day, yet they of Alexandria and Rome refuse to do this; the Egyptians, however, in the neighborhood of Alexandria, and the inhabitants of Thebes, have assemblies upon the Sabbath, but do not participate in the mysteries." *Gregory of Nyssa*, about 390, speaking of the relation of the two institutions, says, "How can you look upon the Lord's Day, when you neglect the Sabbath? Do you not know that they are twin sisters, and that in slighting the one you affront the other?"

The facts in regard to the early observance of the Sabbath and the Lord's Day, appear to be candidly stated in the following extract from an

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article prepared by Rev. L. COLEMAN, Instructor in Ecclesiastical History, and published in the *Bibliotheca Sacra and Theological Review:*

"1. Both were observed in the Christian church down to the fifth century, with this difference, that in the Eastern churches both days were regarded as joyful occasions, and in the Western the Jewish Sabbath was kept as a fast.

"2. Both were solemnized by public religious assemblies for the instruction and spiritual edification of the hearers, and for the celebration of the Lord's Supper.

"3. The Sabbath of the Jews was kept chiefly by converts from that people, and on their own account; who, though freed from the bondage of the law, adhered in this respect to the custom of their fathers. But in time, after the Lord's Day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and finally was denounced as heretical."

It is somewhat difficult to trace the history of Sabbath-keepers—as it would be to trace the history of any unpopular sect or doctrine—through the darkness which intervened between the establishment of papal dominion and the dawning of the Reformation. There are, however, scraps of history scattered over that period, which have a bearing upon the subject, and deserve attention. Early in the seventh century, in the time of Pope Gregory I., the claims of the Sabbath were somewhat discussed; when, according to *Heylin*, there was a class of persons who contended "that it was not lawful to do any manner

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of work upon the Saturday, or the old Sabbath." Nearly five hundred years later, in the eleventh century, while Gregory VII. occupied the papal chair, the same doctrine was preached again. In both instances it was denounced as heretical, and treated to severe papal censures. According to *Mosheim*, there was a sect of Christians in Lombardy, in the twelfth century, called the Passaginians, who kept the "Jewish Sabbath." These facts are sufficient proof of the existence of Sabbath-keepers, not only in the earlier and purer ages of the church, but throughout the period of papal ascendancy. Indeed, they render it quite probable, that wherever, during that period, the Sabbath was made a topic of popular discussion, there the seventh day found advocates and observers.

The Reformation in the sixteenth century introduced an important era in the history of the Sabbath. The point on which that movement turned was the doctrine of justification by faith. The unfolding of it necessarily led to the discussion of many kindred topics, among which was that of festivals. The Church of Rome had multiplied her festivals to a burdensome extent, and had taught that the days on which they occurred were inherently more holy than other days, and that there was great merit in observing them. In their zeal to oppose this doctrine, the leading

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Reformers went to the other extreme of asserting that under the Gospel all days are alike. Accordingly, they rejected the Sabbath. They soon discovered, however, that it was necessary to have some fixed times and public occasions for bringing the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the doctrine, that the church has power to appoint such festivals as are necessary for her prosperity, and to alter them at her pleasure. The first day of the week was accepted for the Sabbath, because it was in common use. But it is said that John Calvin once proposed to transfer the weekly festival from the first to the fifth day of the week as an illustration of Christian liberty. In process of time, these loose sentiments respecting the day of worship were found to operate disastrously. Hence a class of Reformers sprung up, who taught the morality and perpetuity of the fourth commandment, but interpreted it so as to require simply one seventh part of time, or a day of rest after any six days of labor. This doctrine spread rapidly on the Continent, and led to a controversy about the Sabbath, which soon became very warm and prominent. At an early stage of it, we find several able and zealous defenders of the

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Sabbath of Jehovah. Materials for the preparation of a history of them, however, are quite meager, this field of inquiry having never been explored as it deserves to be.

Early in the sixteenth century there are traces of Sabbath-keepers in Germany. The old Dutch Martyrology gives an account of a Baptist minister, named Stephen Benedict, somewhat famous for baptizing during a severe persecution in Holland, who is supposed by good authorities to have kept the seventh day as the Sabbath. One of the persons baptized by him was Barbary von Thiers, wife of Hans Borzen, who was executed on the 16th of September, 1529. At her trial, she declared her rejection of the idolatrous sacrament of the priest, and also the mass. "Relative to Sunday and the holy-days, she said the Lord God had commanded to rest the *seventh* day; in this she acquiesced, and it was her desire, by the help and grace of God, to remain and die as she was, for it was the true faith and right way in Christ." In Transylvania, there were Sabbath-keepers, among whom was Francis Davidis, first chaplain of the court Sigismund, and afterward Superintendent of the Transylvania churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuett, Catholic Bishop of Meaux.

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SEVENTH-DAY BAPTISTS IN ENGLAND.

In England, the controversy relative to the Sabbath commenced near the close of the sixteenth century. Nicholas Bound, D. D., of Norton, in Suffolk, published a book in 1595, in which he advanced the modern view concerning the "Christian Sabbath," that it is a perpetuation of the Sabbath of the fourth commandment, but that the day specified in the commandment has been changed by Divine Authority from the seventh to the first day of the week. This doctrine was very taking, proclaimed as it was at a time when there was felt to be much need of greater strictness in observing the day of rest. According to a learned writer of that age, "in a very little time it became the most bewitching error, and the most popular infatuation, that ever was embraced by the people of England." Dr. Bound's book was suppressed by order of Archbishop Whitgift in 1599. But its suppression was followed by the publication of numerous other works, in which nearly every shade of opinion on the subject was expressed. While this discussion was in progress, several advocates of the seventh day arose, who vindicated its claims with great boldness and ability.

John Traske began to speak and write in favor of the seventh day as the Sabbath of the

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Lord about the time that the Book of Sports for Sunday was published under the direction of the Archbishop of Canterbury and King James I., in 1618. He took high ground as to the sufficiency of the Scriptures to direct in all religious services, and the duty of the State to refrain from imposing any thing contrary to the Word of God. For this he was brought before the Star Chamber, where a long discussion was held respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part. Traske was not turned from his opinion, and was censured in the Star Chamber. Paggitt's Heresiography says that he "was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipt to the Fleet Prison, there to remain a prisoner for three years. Mrs. Traske, his wife, lay in Maiden-Lane and the Gate-House Prisons fifteen years, where she died, for the same crime."

THEOPHILUS BRABOURNE, a learned minister of the Gospel in the Established Church, wrote a book, which was printed at London in 1628, wherein he argued "that the Lord's Day is not the Sabbath Day by Divine Institution," but "that the Seventh-day Sabbath is now in force." Mr. Brabourne published another book in 1632, entitled, "A Defense of that most ancient and sacred ordinance of God, the Sabbath Day."

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For this he was called to account before the Lord Archbishop of Canterbury and the Court of High Commission. Several lords of his Majesty's Private Council, and many other persons of quality, were present at his examination. For some reason—whether from being overawed by the character of that assembly, or from fearing the consequences of rejecting its overtures, it is not possible now to say—Mr. Brabourne went back to the embrace of the Established Church. He continued to maintain, however, that if the sabbatic institution was indeed moral and perpetually binding, then his conclusion, that the seventh day of the week ought to be kept as the Sabbath, was necessary and irresistible.

About this time PHILIP TANDY began to promulgate in the northern part of England the same doctrine concerning the Sabbath. He was educated in the Established Church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that Church, and became "a mark for many shots." He held several public disputes about his peculiar sentiments, and did much to propagate them.

JAMES OCKFORD was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Traske

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and Brabourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, "The doctrine of the Fourth Commandment." This book, published about the year 1642, was burnt by order of the authorities in the Established Church. Mr. Cawdrey, a Presbyterian, and a member of the Assembly of Divines, fearing that this "sharp confutation by fire" would be complained of as harsh, wrote a review of Mr. Ockford's book, which is extant.

Several influences combined to prevent the early organization of Sabbatarian churches in England. The laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the Established Church, were doubly oppressive upon those who kept the Sabbath on a day different from the mass of Christians. To this and similar causes, probably, is attributable the fact, that there were no churches regularly organized until about 1650. Within fifty years of that date, there were eleven Sabbatarian churches in England, besides many scattered Sabbath-keepers, in various parts of the Kingdom. These churches were located in the following places: Braintree, in Essex; Chersey; Norweston; Salisbury, in Wiltshire; Sherbourne, in Buckinghamshire;

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Tewkesbury, or Natton, in Gloucestershire; Wallingford, in Berkshire; Woodbridge, in Suffolk; and three in London, viz., the Mill-Yard Church, the Cripplegate Church gathered by Francis Bampfield, and the Pinner's Hall Church under the care of Mr. Belcher. Eight of these churches are now extinct, and no complete account of them is known to exist. Of the three which remain, the following is a brief sketch.

The Mill-Yard Church.

The Mill-Yard Sabbatarian Church is located in the eastern part of London. At what time it was organized is not certainly known. The Book of Records now in possession of the Church reaches back only to 1673; but as it contains no account of the organization, and refers to another book which had been previously used, it is probable that the Church dates from a period considerably earlier. Indeed, there can be but little doubt, from its location and doctrinal views, that this Church is a perpetuation of the Society gathered by JOHN JAMES, the martyr, which originally met in Bull-Steak Alley, Whitechapel. It is probably safe, therefore, to put down JOHN JAMES as the first pastor of the Mill-Yard Church. On the 19th day of October, 1661, while Mr. James was preaching, an officer entered the place

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of worship, pulled him down from the pulpit, and led him away to the court under a strong guard. About thirty members of his congregation were taken before a bench of justices, then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each, and those who refused it were committed to Newgate Prison. Mr. James himself was examined and committed to Newgate, on the testimony of several profligate witnesses, who accused him of speaking treasonable words against the King. His trial took place about a month afterward, at which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be "hanged, drawn, and quartered." This awful sentence did not dismay him in the least. He calmly said, "Blessed be God, whom man condemneth, God justifieth." While he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the King, setting forth the innocence of her husband, the character of the witnesses against him, and entreating His Majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the

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day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, "The Lord receive your soul;" to which Mr. James replied, "I thank thee." A friend observing to him, "This is a happy day," he answered, "I bless God it is." Then, having thanked the sheriff for his courtesy, he said, "Father, into thy hands I commit my spirit;" and was immediately launched into eternity. After he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite to the Alley in which his meeting-house stood.

William Sellers was pastor of the Mill-Yard Church at the time when the present Records begin, 1673. The church was then in a prosperous condition, the members were quite numerous, and strict discipline was maintained. Mr. Sellers was probably the author of a work

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on the Sabbath, in review of Dr. Owen, which appeared in 1671. He is supposed to have continued his ministry until 1678.

HENRY SOURSBY succeeded Mr. Sellers. He was a man of considerable controversial talent, which he exercised in defense of the Sabbath. The Church Records allude to a book upon the subject prepared by him. He ministered to the church until 1710.

Two persons named SLATER about this time preached occasionally. But as there is no notice of their having become elders, it is quite likely that they were only "preaching brethren"—a class of persons always much encouraged in this church.

In 1711, Mr. SAVAGE became pastor of the church. He had for an assistant, or co-pastor, the venerable Mr. JOHN MAULDEN, who had long been the pastor of a Baptist church in Goodman's Fields, which he left because he had embraced Sabbatarian principles.

After the death of Mr. Maulden and Mr. Savage, there was a vacancy in the pastoral office, the preaching brethren officiating on the Sabbath, in an order prescribed at the business meetings of the church. It was during this vacancy, in 1720, that Dr. JOSEPH STENNETT was invited to take the pastoral care of the church, which after considerable delay he declined.

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In 1726, ROBERT CORNTHWAITE joined himself to this church. He was originally connected with the Established Church; but becoming convinced that the Gospel did not prescribe any religious establishment, he identified himself with the Dissenters, and commenced preaching among the Baptists. When the Sabbath question came before him, he decided to keep the seventh day, and was chosen pastor of the Mill-Yard church, which position he continued to occupy until his death, in 1754. Mr. Cornthwaite was man of much mental vigor, and great tenacity for whatever he deemed true and scriptural. He published six works relating to the Sabbath, which contributed much to draw attention to the subject, and to improve the condition of the church.

DANIEL NOBLE, the successor of Mr. Cornthwaite, descended from a Sabbatarian family. He became pious at an early age, and entered upon preparation for the ministry. His studies were pursued first in London, then under Dr. Rotheram at Kendall, and afterward at the Glasgow University. He commenced preaching occasionally at Mill-Yard in 1752, and took the oversight of the church when the pastoral office became vacant. His ministry continued until his death, in 1783.

About that time WILLIAM SLATER, a member of the church, was invited to conduct the ser-

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vices. He was afterward ordained as a preacher, became the pastor, and discharged the duties of the office until he died, in 1819.

For many years after the death of Mr. Slater, the church was without a pastor, the pulpit being supplied by several ministers of other denominations, until the election of the present elder and pastor, WILLIAM HENRY BLACK, in 1840.

The Mill-Yard Church is indebted to one of its early members for a very liberal endowment. Mr. JOSEPH DAVIS was probably a member of the church at the time that John James suffered martyrdom. Being a man of considerable influence, and very bold in the advocacy of his opinions, he became obnoxious to the dominant party, and was exposed to severe persecutions. He was a prisoner in Oxford Castle for nearly ten years, from which he was released in 1673 by order of the King. Soon after being set free, he entered into business in London; and notwithstanding the interruption of his business occasioned by a strict observance of the Sabbath, he prospered beyond his highest expectations. He soon found himself at ease, surrounded by a happy family, and enjoying the confidence of a large circle of friends. Near the close of his life, Mr. Davis says, his heart was drawn forth to do something for the pure worship of his Lord and Saviour, and to manifest that outward blessings

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had not been bestowed upon him in vain. He felt that "the Lord had sent him, as a Joseph, to do something for the cause of religion." Under the influence of this impression, he purchased, in 1691, the grounds adjoining the present meeting-house, erected a place of worship, and thus provided for the permanence of the society with which he was connected. This property was conveyed to Trustees duly appointed by the church in the year 1700. In 1706, just before his death, Mr. Davis bequeathed the bulk of his property to his son, subject to an annual rent-charge in favor of the Mill-Yard Church, together with seven other Sabbatarian Churches in England. He likewise made a conditional provision in favor of the church, by virtue of which it afterward came into possession of the principal part of his estate.

The Cripplegate Church.

The congregation of Sabbatarians in London commonly known as the Cripplegate or Devonshire Square Church, was gathered in the reign of King Charles II., by the learned Mr. Francis Bampfield, who descended from an honorable family in Devonshire, and was brother to Thomas Bampfield, Speaker in one of Cromwell's Parliaments. Having been from childhood designed

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for the ministry, he was at sixteen years of age sent to Wadham College, Oxford, from which he received two degrees at the end of eight years. He was soon afterward provided with a living in Dorsetshire, and was chosen Prebend of Exeter Cathedral. From Dorsetshire he was transferred to the populous town of Sherbourne, where he exerted an extensive influence among the adherents of the Established Church. While there he began to doubt the authority of his church to prescribe forms of worship, and finally he became an open non-conformist. As a consequence, he was ejected from the ministry, and was imprisoned in Dorchester jail, on the charge of preaching and conducting religious services contrary to law. During this imprisonment, which lasted about eight years, Mr. Bampfield's views upon Baptism and the Sabbath underwent a change, and he became a Seventh-day Baptist. He preached his new opinions boldly to his fellow prisoners, several of whom were led to embrace them. Soon after his release from prison, Mr. Bampfield went to London, where his 'liberty to preach the Gospel continued, like his former imprisonment, about ten years.' His labors were at first in the vicinity of Bethnal Green, in the eastern part of London, where he preached and administered the Lord's Supper to a company of brethren in his own hired house. At the

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end of one year, on the 5th of March, 1676, to use the language of the Record, they "passed into a church state, on these two great principles, viz: Owning and professing Jesus Christ to be the one and only Lord over our consciences and Lawgiver to our souls, and the Holy Scriptures of Truth to be our only Rule of Faith, Worship, and Life." Mr. Bampfield continued to labor as pastor of this church until 1682, when he was brought before the Court of Sessions on a variety of charges connected with his non-conformity. He was several times examined, and at each examination the oath of allegiance was tendered to him, which he constantly refused, because his conscience would not allow him to take it. The result was, that the Court declared him to be out of the protection of the King, his goods to be forfeited, and he to be imprisoned during life, or the King's pleasure. His constitution had always been feeble, and the anxieties attending his trial, together with the privations which he endured, brought on disease, of which he died, in Newgate Prison, on the 15th day of February, 1684, at the age of sixty-eight years. His funeral sermon was preached by Mr. Collins, one of his fellow prisoners; and his body was interred, in the presence of a large concourse of spectators, in the burial-place of the Baptist Church in Glass-house Yard, Goswell-street, London.

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After the imprisonment of Mr. Bampfield, the church was dispersed for a season. But the times becoming more favorable, they re-united in church fellowship on the 14th day of October, 1686, and invited Mr. EDWARD STENNETT, of Wallingford, to take the oversight of them. He acceded to their wishes in part, and came to London at stated periods to preach and administer the ordinances. He still retained his connection with the people at Wallingford, however; and finding it difficult also to serve the church in London as he desired, he resigned the pastoral care of them in 1689, and recommended the appointment of some one to fill his place. Mr. Stennett is described as "a minister of note and learning in those times." He is distinguished as being the ancestor of the famous Stennett family, who all kept the seventh day, and were for several generations an ornament to religion, and to the cause of Protestant Dissent. The part which he took in the civil wars, being on the side of Parliament, exposed him to the neglect of his relatives, and many other difficulties. His dissent from the Established Church deprived him of the means of maintaining his family, although he was a faithful and laborious minister. He therefore applied himself to the study of medicine, by the practice of which he was enabled to provide for his children, and to give them

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a liberal education. He bore a considerable share in the persecutions which fell upon the Dissenters of his time. Several instances are recorded, in which his escape seems altogether miraculous, and affords a striking evidence of Divine interposition.

In 1690, JOSEPH STENNETT, the second son of Edward Stennett, was ordained pastor of this church. With a view to usefulness in the ministry, he early devoted himself to study, mastered the French and Italian languages, became a critic in the Hebrew, and made considerable progress in philosophy and the liberal sciences. He came to London in 1685, and was employed for a time in the education of youth. He was at length prevailed upon, by the earnest solicitations of his friends, to appear in the pulpit, where his efforts proved acceptable, and led to his being called to succeed his father. His ministry was eminently evangelical and faithful. His labors were not confined to his own people; but while he served them on the seventh day, he preached frequently to other congregations on the first day. Among the Dissenters of England, he maintained a high standing and exerted a wide influence. In the reign of King William, he was chosen by the Baptists to draw up and present their Address to His Majesty on his deliverance from the assassination plot. On another occasion, he was ap-

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pointed by the dissenting ministers of London to prepare an Address to Queen Anne, which was presented in 1706. He also prepared a paper of Advice, which was presented by the citizens of London to their representatives in Parliament, in 1708. When David Russen published his book, "*Fundamentals without a Foundation, or a True Picture of the Anabaptists*," Mr. Stennett was prevailed on to answer it, which he did so successfully that his antagonist never thought best to reply. The popularity which he gained by this work, led to many solicitations from his friends to prepare a complete History of Baptism. This he intended to have done, and he was several years engaged in collecting materials for it. But the feeble state of his health prevented his carrying out the plan. Early in the year 1713, he began to decline more rapidly, and on the 11th day of July he fell asleep, in the forty-ninth year of his age, and the twenty-third of his ministry.

For fourteen years after the death of Mr. Stennett, the church was without a pastor, during which time the pulpit was supplied by ministers of other denominations, or the meetings on the Sabbath were held with the Mill-Yard Church. But on the 3d of December, 1727, according to the Record, "the church gave themselves up to Mr. EDMUND TOWNSEND," who con-

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tinued to serve them as pastor until his death, in 1763. Although not an educated man, Mr. Townsend was a faithful and useful minister, and was much esteemed among his own people and others with whom he associated. He appears to have come to London as a Messenger from the church at Natton. For a while he preached to both of the London churches, in the Mill-Yard meeting-house, until invited to take the pastoral care of the Cripplegate Church.

After the death of Mr. Townsend, the church was for four years supplied with preaching by various Baptist ministers, until Mr. THOMAS WHITEWOOD was chosen pastor, in June, 1767. His race, however, was short; for after having preached three times, and administered the Lord's Supper once, he was laid aside by severe illness, of which he died in October of the same year.

At that time SAMUEL STENNETT, D. D., a great-grandson of Edward Stennett, and son of Joseph Stennett, D. D., was pastor of the Baptist church in Little Wild Street, London. As his principles and practice corresponded with those of the Cripplegate Church—"his judgment, as is well known, being for the observance of the seventh day, which he strictly regarded in his own family"—he was solicited to accept the pastoral office. There is no record, however,

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of his having done so, although he performed the duties of a pastor, administered the Lord's Supper, and preached for them regularly on the Sabbath morning. The afternoon service was conducted by four Baptist ministers in rotation, among whom were Dr. Jenkins and Dr. Rippon.

This order of things continued for nearly twenty years, until, in 1785, ROBERT BURNSIDE was chosen pastor of the church. Mr. Burnside belonged to a Sabbath-keeping family, was received into the church in 1776, and was afterward educated for the ministry at the Marischal College, Aberdeen. He sustained the pastoral relation to the church forty-one years. Meanwhile a large portion of his time was occupied in giving instruction in families of distinction, and in preparing several works for the press, among which were a volume on the subject of the Sabbath, and two volumes on the Religion of Mankind. Mr. Burnside died in 1826.

JOHN BRITTAIN SHENSTONE succeeded Mr. Burnside. During the early part of his public life, Mr. Shenstone labored as a minister among the Baptists. For more than forty years he was connected with the Board of Baptist Ministers in London, and as the senior member was pleasantly called the father of the Board. Having become convinced of the claims of the seventh day, he commenced observing it as the Sabbath

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in 1825. Soon after Mr. Burnside's death, he was called to the pastoral care of the church, and he continued to fill the office until his own death, on the 12th day of May, 1844.

Since the death of Mr. Shenstone, the church has been without a pastor, but has enjoyed the ministerial labors of several Baptist preachers.

The Natton Church.

The Natton Church is located near Tewkesbury, in the west of England, about ninety miles from London, and fifteen from Gloucester. The precise date of its organization is not known. It is certain, however, that the church was in existence as early as 1660; and it is quite probable, that there were Sabbath-keepers in that region as early as 1640, who were prevented from forming a regular church, by the unsettled state of the country, and their exposure to persecution.

The first pastor of the Natton Church, of whom any reliable account can be given, was Mr. JOHN PURSER. He is spoken of as a very worthy man, who suffered much persecution for conscience's sake, between 1660 and 1690. He descended from an honorable family, and was heir to a considerable estate, of which his father disinherited him because he persisted in keeping

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the seventh day as the Sabbath. But it pleased God to bless him in the little which he had, so that he became a reputable farmer, as did many of the most worthy ministers of that time. He reared up a large family of children, who "all walked in his steps." The principal place of meeting, in the early days of the church, was at the house of Mr. Purser, in Asston; but other meetings were held at different places within a range of twenty-five miles, for the accommodation of the widely-scattered members. Mr. Purser was a faithful minister among them until the close of his life, in 1720.

About that time there were two young men in the church who gave promise of considerable usefulness—Mr. PHILIP JONES and Mr. THOMAS BOSTON. Mr. Jones was chosen pastor of the church, and discharged the duties of that office until his death, in 1770—a period nearly fifty years.

Mr. Jones was succeeded by his nephew, Mr. THOMAS HILLER, who, although a Sabbatarian, became also the pastor of a First-day Baptist church in Tewkesbury. His ministry is spoken of as having been "successful at Natton as well as at Tewkesbury."

After the death of Mr. Hiller, the church was for many years destitute of a pastor, but sustained meetings on the Sabbath with the aid of a

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worthy Baptist preacher residing in Tewkesbury. At present, it is presided over by Mr. JOHN FRANCIS, under whose pastoral care there have been several additions to its membership.

In 1718, Mr. BENJAMIN PURSER, a son of the first pastor of the Natton Church, purchased an estate at Natton, on which he fitted up a chapel for worship on the Sabbath. It is a small room, with a board floor, a pulpit, one pew, a row of benches, a communion table, and a gallery. He also walled in a corner of his orchard for a place of burial. When he died, in 1765, he left the chapel and burying-place to the church, together with a small annuity from his estate to all succeeding ministers.

The foregoing sketch gives a glimpse of the only three Sabbatarian churches now remaining of the eleven which existed in England one hundred and fifty years ago. Their decline has been slow but constant. It is believed, however, that adequate causes for this decline may be assigned, without calling in question the correctness of their views on the subject of the Sabbath. The observance of the Sabbath on a day different from the one commonly observed, is probably connected with greater inconvenience than results from adopting the peculiar doctrines of any other Christian denomination. It would not be

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surprising, therefore, if, in England, where the standard of doctrine, even among Dissenters, has been gradually adjusting itself to the lax notions of the Established Church, the number of those willing to endure the inconvenience of sabbatizing on the seventh day should gradually diminish. In addition to this, there have been influences at work in the churches themselves exactly adapted to produce the results which are now witnessed. From an early period, it was the practice of Sabbatarian preachers, and pastors of churches observing the seventh day, to accept also the pastoral care of churches observing the first day—thus attempting at one time to serve two masters, and practically proclaiming a low estimate of the doctrine with which, as Sabbatarians, they were identified. Closely connected with this—perhaps a natural result of it—was the almost total neglect, for a long period, to make any vigorous and combined efforts to disseminate their distinguishing views. Take into account these considerations, together with the fact that no associational or missionary organizations were ever formed to promote acquaintance and brotherly interest among the churches, and the existence of those churches for so long a period as their history covers seems more a matter for surprise than does their gradual decline.

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SEVENTH-DAY BAPTISTS IN AMERICA.

The Seventh-day Baptists in America date from about the same period that their brethren in England began to organize regular churches. Mr. STEPHEN MUMFORD was one of the earliest among them. He came from England to Newport, Rhode Island, in 1664, and "brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-christian power which changed the Sabbath from the seventh to the first day of the week." He associated much with members of the First-day Baptist Church in Newport, and soon won several of them to his views. They continued to walk with the church for a time, however, until a difficulty arose in consequence of the hard things which were said of them by their brethren, such as, that the Ten Commandments, being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses. In December, 1671, they came to an open separation, when STEPHEN MUMFORD, WILLIAM HISCOX, SAMUEL HUBBARD, ROGER BASTER, and three Sisters, entered into church covenant together, thus forming the First Seventh-day Baptist

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Church in America. WILLIAM HISCOX was chosen and ordained their pastor, which office he filled until his death, in 1704, in the 66th year of his age. He was succeeded by WILLIAM GIBSON, a minister from London, who continued to labor among them until he died, in 1717, at the age of 79 years. JOSEPH CRANDALL, who had been his colleague for two years, was selected to succeed him, and presided over the church until he died, in 1737. JOSEPH MAXSON and THOMAS HISCOX were evangelists of the church about this time, the former having been chosen in 1732, and died in 1748. JOHN MAXSON was chosen pastor in 1754, and performed the duties of the office until 1778. He was followed by WILLIAM BLISS, who served the church as pastor until his death, in 1808, at the age of 81 years. HENRY BURDICK succeeded to the pastorate of the church, and occupied that post until his death. Besides its regular pastors, the Newport Church ordained several ministers, who labored with great usefulness, both at home and abroad. The church also included among its early members several prominent public men, one of whom, RICHARD WARD, Governor of the State of Rhode Island, is well known to history.

For more than thirty years after its organization, the Newport Church included nearly all

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persons observing the seventh day in the States of Rhode Island and Connecticut; and its pastors were accustomed to hold religious meetings at several different places, for the better accommodation of the widely-scattered membership. In 1708, however, the brethren living in what was then called Westerly, R. I., comprehending all the south-western part of the State, thought best to form another society. Accordingly they proceeded to organize a church, now called the First Hopkinton, which had a succession of worthy pastors, became very numerous, and built three meeting-houses for the accommodation of the members in different neighborhoods. There are now seven Seventh-day Baptist Churches in the State of Rhode Island, viz: Newport, 1st Hopkinton, 2d Hopkinton, 3d Hopkinton or Rockville, Pawcatuck, South Kingston, and Westerly. In Connecticut, there are two churches, of which one is at Waterford and the other at Greenmanville.

The first Seventh-day Baptist church in New Jersey was formed at Piscataway, about thirty miles from the City of New York, in 1705. The circumstance from which it originated is somewhat singular and noteworthy. "About 1701, one Edmund Dunham, a member of the old first-day church in that town, admonished one Bonham, who was doing some servile work on Sun-

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day. Bonham put him on proving that the first day of the week was holy by divine appointment. This set Dunham to examining the point, and the consequence was, that he rejected the first day, and received the fourth commandment as moral, and therefore unchangeable." In a short time, seventeen of the church sided with Mr. DUNHAM, formed a church, chose him as their pastor, and sent him to Rhode Island to be ordained. He served the church until his death, in 1734, and was succeeded by his son, JONATHAN DUNHAM, who died in 1777, in the 86th year of his age. Since that time, the church has enjoyed the labors of several worthy pastors. From this church originated the one at Shiloh, about forty miles south-west from Philadelphia, which was organized in 1737, and now embraces more members than the mother church. There are four Seventh-day Baptist churches in New Jersey, located at Piscataway, Shiloh, Marlborough, and Plainfield.

In the State of New York, there are thirty-three Seventh-day Baptist churches—the following sketch of which is arranged according to their geographical position. A church was organized at Berlin, Rensselaer County, about 25 miles from Albany, in 1780, which gradually increased in numbers, and established a branch twelve miles south in Stephentown. It also led

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to the formation of a church four miles north in the town of Petersburgh. From this neighborhood, several families removed to Adams, Jefferson County, and organized a church, from which another church was afterward formed in the adjoining town of Hounsfield. A church was organized at Brookfield, Madison County, in 1797. As this church increased in numbers, and gradually extended over a larger territory, two other churches were formed in the same town, which are in a prosperous condition. Scattered around these churches in Central New York, are the churches at Verona, in Oneida Co.; at Watson, in Lewis Co.; at Preston, Otselic, and Lincklaen, in Chenango Co.; at De Ruyter, in Madison Co.; and at Truxton and Scott, in Cortland Co. Proceeding westward, there will be found eleven churches in Allegany Co., viz: 1st Alfred, 2d Alfred, Hartsville, Independence, Amity, Willing, Friendship, Richburgh, 1st Genesee, 2d Genesee, and 3d Genesee. There is also a church at each of the following places, viz: at Persia, in Cattaraugus Co.; at Clarence in Erie Co.; at Darien and Cowlesville, in Wyoming Co.; at Pendleton and at Wilson, in Niagara Co.; and in New York City.

In Ohio, there are two churches which make regular reports—one at Jackson, Shelby Co., and the other at Stokes, Logan Co.

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In Pennsylvania, there are five churches, viz: at Hebron and at Ulysses, in Potter Co.; at Hayfield and at Cussewago, in Crawford Co.; and at Woodbridgetown, in Fayette Co.

In Virginia, there are churches at Lost Creek and at New Salem, in Harrison Co.; on Middle Island, and on Hughes' River.

In Wisconsin, there are churches at Walworth, in Walworth Co.; at Milton and at Rock River, in Rock Co.; at Albion and at Christiana, in Dane Co.; at Berlin, in Marquette Co.; at Dakota and at Coloma, in Waushara Co.

In Illinois, there is a church at Southampton, Peoria Co.

In Iowa, there is a church at Welton, in Clinton Co.

Besides the foregoing, there are many points at which Seventh-day Baptists are located in numbers sufficient to sustain meetings weekly for prayer and conference, but where churches have not yet been organized.

The Yearly Meeting.

A YEARLY MEETING of the Seventh-day Baptists in America was established at an early period. In 1708, when the Church in Newport, R. I., consented to the organization of a part of its members into a distinct body, now known

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as the 1st Hopkinton Church, an annual interview was agreed upon, for a friendly interchange of sentiment, and for mutual encouragement and edification. The bounds of this confederacy gradually enlarged, as new churches were formed, until it included the early churches in Rhode Island, Connecticut, New Jersey, and New York. The churches generally appointed their ministers and several leading members to attend the meetings, who traveled for the most part at their own expense, and sometimes occupied two or three months in this social and religious visit. The effect of the visit was highly beneficial. It furnished an opportunity for brethren who had been widely separated, and would otherwise have remained comparative strangers, to become acquainted with each other; and it served also to interest them in the efforts which were being made in different sections to promote the cause of Christ.

The General Conference.

About the year 1800, the churches observing the seventh day having greatly increased in numbers, and being not altogether agreed in doctrinal sentiments, the question arose, whether union and prosperity among them would not be promoted by a more formal ecclesiastical organ-

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ization. This question was under consideration for two or three years, and the discussion of it resulted in the formation of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE—a body composed of delegates appointed by the churches, a prominent object of which was to counsel and advise the churches in cases of difficulty which might arise among them. Meetings were held each year, at places so chosen that they would take a circuit of the denomination. The Conference has continued, with slight modifications, to the present time. Since 1846, however, its meetings have been held only once in three years.

The Associations.

The division of the denomination into ASSOCIATIONS took place in 1835. About that time, it was thought by many, that the Conference had too much business to transact, and that the churches were located too far apart to justify the continuance of a *general* meeting every year. They therefore proposed a division of the churches into two Conferences, according to their geographical position. When the subject came up for action, however, it was deemed advisable to continue the General Conference, but to divide the denomination into Associations,

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which should meet each year, transact the business arising among the churches within their own bounds, and appoint delegates to represent them in the Conference. There are four Associations formed in partial accordance with this plan—the EASTERN, embracing the churches in Rhode Island, Connecticut, New. Jersey, Virginia, and those in New York east of the Hudson River; the CENTRAL, embracing those churches in the State of New York located between the Hudson River and the Small Lakes; the WESTERN, embracing the churches in Western New York, Pennsylvania, and Ohio; and the NORTH-WESTERN, embracing the churches in Wisconsin, Illinois, and Iowa.

Benevolent Societies.

The Seventh-day Baptists have always been forward to engage in the benevolent enterprises of the day. In their ecclesiastical bodies, they have repeatedly taken action against Slavery, and in favor of Temperance and other Moral Reforms. In most of their churches, they sustain Sabbath Schools, Bible Classes, and meetings for social prayer and conference. They have also had among them, for a long time, Societies for missionary purposes, and to promote the circulation of Religious Tracts and Books.

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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY, in its present form, was organized in 1842. Its object is to disseminate the Gospel at home and abroad. In carrying out this object, it has employed ministers of the Gospel to labor with the feeble churches in this country, and to preach to the destitute wherever opportunities offered. It has also sent four missionaries — SOLOMON CARPENTER and NATHAN WARDNER, with their wives — to preach Christ among the heathen. These laborers sailed from New York in January, 1847, and located at Shanghae, China, where they have built a chapel and two dwelling houses, and organized a church. After nearly ten years of service, Mr. Wardner was compelled by the ill health of his family to return to this country, where he arrived in September, 1857. Mr. Carpenter is still on the field. The Society also has a Mission in Palestine, consisting of WILLIAM M. JONES and CHARLES SAUNDERS, with their families, the former located at Jerusalem, and the latter near Jaffa.

THE AMERICAN SABBATH TRACT SOCIETY was organized in 1843. Its object is "to promote the observance of the Sabbath, as originally instituted, enjoined in the Decalogue, and confirmed by the precepts and example of Christ and the Apostles." This it is laboring to do by the circulation of Tracts and Books. It has a

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series of fifteen stereotyped Tracts, of which editions are published according to the means and demands of the Society. Besides these, it has several publications not connected with the series, but all relating to the subject of the Sabbath. It has also issued a work in Defense of the Sabbath, written by George Carlow, and originally published in London in 1724.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY was organized in 1849, for the purpose of giving permanence to the periodical publications of the denomination. It issues a weekly paper, called *The Sabbath Recorder*, and a monthly, called *The Sabbath School Visitor*. It has also published for three years a quarterly magazine of history, biography, and statistics, called *The Seventh-day Baptist Memorial*.

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY was organized in 1855, for the purpose of promoting Education, "in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary." During the first two years of its existence, the Society took the necessary steps to secure from the Legislature of New York a Charter for a University at Alfred, Allegany Co., N. Y., and obtained Notes to the amount of nearly fifty thousand dollars towards the endowment of that Institution.

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Literary Institutions.

The Seventh-day Baptists have several flourishing LITERARY INSTITUTIONS, designed to encourage, and furnish the means of obtaining, a thorough education. In December, 1836, a School was started at Alfred, Allegany Co., N. Y., which has increased in facilities and importance, until it has ten departments of instruction, with an able and experienced instructor at the head of each. It is now organized as a University, under a Charter from the State, and affords to both sexes facilities for classical study. In the Autumn of 1837, an Institution was opened at De Ruyter, Madison Co., N. Y., with ample buildings and apparatus for academic purposes, which has done good service in the cause of education. There are, in the State of Wisconsin, three Academies of a high order, under the partial or entire supervision of Seventh-day Baptists. One is located at Albion, in Dane Co.; another at Milton, in Rock Co.; and the third at Walworth, in Walworth Co. All three have good buildings, and that at Albion has a College Charter. Besides these, there are several smaller academic schools, which are liberally patronized by the denomination, and are laying broad and deep the foundations of intelligence among them.

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Statistics of the Churches.

	Churches.	Date of formation.	Communicants.
Eastern Association.	Newport, R. I.,	1671	15
	1st Hopkinton, R. I.	1708	362
	2d Hopkinton, R. I.	1835	96
	3d Hopkinton, R. I.	1835	204
	Westerly, R. I.	1837	63
	Pawcatuck, R. I.	1840	235
	South Kingston, R. I.	1843	54
	Waterford, Ct.	1784	96
	Greenmanville, Ct.	1851	38
	Piscataway, N. J.	1707	127
	Shiloh, N. J.	1737	248
	Marlborough, N. J.	1811	99
	Plainfield, N. J.	1838	119
	New York City,	1845	40
	Berlin, N. Y.	1780	178
	Petersburgh, N. Y.	1829	91
	Lost Creek, Va.	1805	91
	New Salem, Va.	1745	87
Central Association.	Adams, N. Y.	1822	249
	1st Brookfield, N. Y.	1757	164
	2d Brookfield, N. Y.	1823	200
	West Edmeston, N. Y.	1823	136
	De Ruyter, N. Y.	1816	134
	Hounsfield, N. Y.	1841	36
	Lincklaen, N. Y.	1831	101
	Otselic, N. Y.	1830	44
	Preston, N. Y.	1834	42
	Scott, N. Y.	1820	163
	Truxton, N. Y.	1824	28
	1st Verona, N. Y.	1820	126
	2d Verona, N. Y.	1837	21
	Watson, N. Y.	1841	59

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	Churches.	Date of formation.	Communicants.
Western Association.	1st Alfred, N. Y.	1816	412
	2d Alfred, N. Y.	1831	177
	Hartsville, N. Y.	1847	101
	1st Genesee, N. Y.	1827	182
	2d Genesee, N. Y.	1834	22
	3d Genesee, N. Y.	1842	52
	Friendship, N. Y.	1824	105
	Independence, N. Y.	1834	162
	Willing, N. Y.	1834	24
	Richburgh, N. Y.	1827	69
	Amity, N. Y.	1834	25
	Clarence, N. Y.	1828	45
	Persia, N. Y.	1832	35
	Pendleton, N. Y.	1844	12
	Darien and Cowlesville,	1851	29
	Wilson, N. Y.	1855	21
	Hayfield, Pa.	1829	50
	Cussewago, Pa.	1853	35
	Hebron, Pa.	1833	61
	Ulysses, Pa.	1845	37
	Woodbridgetown, Pa.		10
	Jackson, Ohio,	1840	56
	Stokes, Ohio,	1837	18
North-Western Ass'n.	Milton, Wisconsin,	1840	223
	Rock River, Wis.	1856	82
	Albion, Wis.	1843	187
	Christiana, Wis.	1850	64
	Walworth, Wis.	1847	80
	Berlin, Wis.	1850	72
	Dakota, Wis.	1853	32
	Coloma, Wis.	1857	16
	Southampton, Illinois,	1850	32
	Welton, Iowa,	1855	34

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The foregoing statistics are taken mostly from the Minutes of Associations for 1857. It is proper to state, that within a few years several of the churches have revised their lists of members, dropping the names of many persons whose location and standing are not definitely known, although they are supposed to be still living in conformity with the principles of the denomination.

The following table shows the number of communicants reported to the Seventh-day Baptist General Conference from year to year for forty years previous to 1846.

Year.	Com.	Year.	Com.	Year.	Com.
1807,	1648	1819,	1922	1831,	3970
1808,	1744	1820,	2330	1832,	4170
1809,	1748	1821,	2528	1833,	4364
1810,	1738	1822,	2605	1834,	4355
1811,	1675	1823,	2862	1835,	4584
1812,	1804	1824,	2824	1838,	4746
1813,	1893	1825,	2878	1839,	5005
1814,	1953	1826,	2833	1840,	5022
1815,	2066	1827,	2832	1841,	5319
1816,	2056	1828,	3035	1842,	5360
1817,	2063	1829,	3587	1843,	6077
1818,	2143	1830,	3462	1846,	6092

Few words will suffice to conclude this sketch of the Seventh-day Baptists in America. From the time when they were represented by a single man at Newport, R. I., to the present, their pro-

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gress, though slow, has been uninterrupted. The persons who have conformed to their views, have necessarily been subjected to much inconvenience in the transaction of their business, and have been shut out from many social and political privileges which they might otherwise have enjoyed. One consequence has been, that many who were trained up in the observance of the seventh day, and who believed in heart that the practice was accordant with Scripture, have abandoned it; while many others, who were convinced of its claims, have refused to yield to them. Only the few have found their hearts framed to the holy resolve expressed by Francis Bampfield: "Duty is mine—the issues and successes of things are God's, and do be long to Him." Still, the number of such has steadily increased, and the prospect before them has steadily brightened. As they now review the past, and glance toward the future, they see no occasion for discouragement, but rather feel called upon to thank God and take courage.

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LIST OF MINISTERS.

Leman Andrus, Richburgh, Allegany Co., N. Y.
Daniel Babcock, Milton, Rock Co., Wis.
Geo. C. Babcock, Dakota, Waushara Co., Wis.
Hiram W. Babcock, Coloma, Waushara Co. Wis.
Maxson Babcock, Montra, Shelby Co., Ohio.
Rowse Babcock, Galva, Henry Co., Illinois.
Simeon Babcock, Pratt, Shelby Co., Ohio.
Thomas E. Babcock, Albion, Dane Co., Wis.
Eli S. Bailey, Brookfield, Madison Co., N. Y.
James Bailey, Plainfield, Essex Co., N. J.
H. H. Baker, New Market, Middlesex Co., N. J.
E. Barnes, Sackett's Harbor, Jefferson Co., N. Y.
Asa and Ezekiel Bee, Culp's Store, Virginia.
Richard C. Bond, Milton, Rock Co., Wis.
T. B. Brown, Little Genesee, Allegany Co., N.Y.
Alfred B. Burdick, Westerly, R. I.
Elias Burdick, So. Richland, Oswego Co., N. Y.
Hiram P. Burdick, Alfred, Allegany Co., N. Y.
Russell G. Burdick, Utica, Dane Co., Wis.
Stephen Burdick, Rockville, R. I.
Alex. Campbell, Adams Center, Jeff'n Co., N. Y.
Zuriel Campbell, Utica, Dane Co., Wis.
Solomon Carpenter Shanghae, China.
Christopher Chester, Ashaway, R. I.
Henry Clarke, Dorrville, R. I.
Joshua Clarke, Potter Hill, R. I.
David Clawson, Shiloh, Cumberland Co., N. J.
Benjamin Clement, Montra, Shelby Co., Ohio.
Amos W. Coon, Berlin, Rensselaer Co., N. Y.
Daniel Coon, Potter Hill, R. I.
Stillman Coon, Milton, Rock Co., Wis.
L. M. Cottrell, West Edmeston, Otsego Co., N.Y.
Lucius Crandall, Plainfield, Essex Co., N. J.
P. S. Crandall, Shiloh, Cumberland Co., N. J.
J. Croffut, New York City.
David P. Curtis, Oxford, Chenango Co., N. Y.
Lewis A. Davis, Welton, Clinton Co., Iowa.
Peter Davis, New Salem, Harrison Co., Va.

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Samuel D. Davis, Janelew, Lewis Co., Va.
Samuel Davison, Farmington, Fulton Co., Ill.
Azor Estee, Petersburgh, Rensselaer Co., N. Y.
Thomas Fisher, De Ruyter, Madison Co., N. Y.
Walter B. Gillette, Shiloh, Cumberland Co., N. J.
S. S. Griswold, Mystic Bridge, Conn.
H. P. Greene, Little Genesee, Allegany Co., N.Y.
Joel Greene, post-office address not known.
Wm. Greene, Stowell's Corners, Jeff'n Co., N.Y.
A. Hakes, Southampton, Peoria Co., Illinois,
B. F. Holmes, Palmyra, Jefferson Co., Wis.
N. V. Hull, Alfred Center, Allegany Co., N. Y.
O. P. Hull, Walworth, Walworth Co., Wis.
Varnum Hull, Milton, Rock Co., Wis.
J. P. Hunting, De Ruyter, Madison Co., N. Y.
James R. Irish, Alfred, Allegany Co., N. Y.
William M. Jones, Jerusalem, Palestine.
Jared Kenyon, Independence, Allegany Co. N.Y.
C. M. Lewis, Leonardsville, Madison Co., N. Y.
D. E. Maxson, Alfred Center, Allegany Co., N.Y.
T. A. Maxson, Petersburgh, Rensselaer Co.,N.Y.
Wm. B. Maxson, New York City.
E. Pool, De Ruyter, Madison Co., N. Y.
Wm. G. Quibell, Adams Center, Jeff'n Co., N.Y.
A.A.F.Randolph, Sagerstown, Crawford Co.,Pa.
B. F. Robbins, Friendship, Allegany Co., N. Y.
Elihu Robinson, Watson, Lewis Co., N. Y.
James C. Rogers, Southampton, Peoria Co., Ill.
Charles Rowley, Wellsville, Allegany Co., N. Y.
William Satterlee, Berlin, Rensselaer Co., N. Y.
C. C. Stillman, Westerly, R. I.
J. Summerbell, Adams Center, Jeff'n Co., N. Y.
J. M. Todd, Brookfield, Madison Co., N. Y.
George B. Utter, New York City.
N. Wardner, Independence, Allegany Co., N. Y.
Joel C. West, Nile, Allegany Co., N. Y.
George R. Wheeler, Salem, Salem Co., N. J.
William C. Whitford, Milton, Rock Co., Wis.

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REASONS FOR EMPHASIZING THE DAY OF THE SABBATH.

When those who observe the Seventh Day of the Week as the Sabbath, urge the claims of that day upon the attention of their fellow Christians, it is not unfrequently suggested, that they place too much emphasis on *the day* of the Sabbath—that they magnify a "positive institution" at the cost of unnecessary division. A consideration of some of the Reasons which impel them to take the course they do, may help in deciding whether the suggestion is just or unjust.

Prominent among these Reasons stands *the utility of the Sabbath.* God, "whose tender mercies are over all his works," in giving the Sabbath, provided a weekly season of rest from secular labor—just such a rest as the observation of men has shown that their natures imperiously demanded. The statesman, the scholar, the man of business, and the day laborer, alike need a regularly-recurring season of relaxation from the dull routine of ordinary duties, to recruit their exhausted energies of body and mind. It

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is their only safeguard against the evils of constant anxiety, or the excessive toils which avarice and cruelty might demand. Indeed, the temporal interests of men in every respect are promoted by the Sabbath. It secures neatness and comfort; it abases pride and encourages civility; and by bringing men together as the children of a common Father, with a common destiny, it produces such an interchange of kind regards as greatly improves their general character, and adds to the sum of their social blessings. But it is in connection with the spiritual interests of men that the highest importance of the Sabbath is seen. It is a season in which, set free from other cares, they may give their thoughts especially to religious subjects, and cultivate the graces of a spiritual life. It is a time when the truths of the Gospel, with their sanctifying influence, may be brought to bear upon the masses of society. It is, in short, the time when that system of means which is designed to work out the redemption of man receives its chief impulse. From such views of the utility of the Sabbath, is apparent the vast importance of maintaining it inviolate.

Another Reason for urging attention to the claims of the Seventh Day, is *the wide-spread disregard of the Sabbatic Institution.* It can not be disguised, that in our own country there

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is a growing disregard of all sacred time. One has only to pass along our great thoroughfares, go through our cities and large towns, or visit any of the places of fashionable resort, to find abundant proof of this. The day which the church devotes to religious worship, is for "the world" a day of recreation. Its claim to sacred regard is practically and theoretically denied, and it is often devoted to the most demoralizing purposes. Nor does this assertion apply to "the world" alone; there are those bearing the Christian name who would make the day of weekly rest a season for recreation and amusement—a day of idleness, festivity, and mirth. The influences which have contributed to produce this state of things, are worthy of serious consideration. In England, low views of the Sabbatic Institution, have done much to weaken its authority over the consciences of men. On the Continent of Europe, the claim of Romanism, that the day of the Sabbath is one which the Church has fixed and may alter at pleasure, has placed it on the same footing with other church holidays. The consequence is, that all over the Continent, the Sabbatic Institution, so far as its influence upon vital godliness is concerned, lies prostrate. In our own country, the multiplied and often conflicting theories by which the professed friends of the Institution attempt

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to establish its claims, have had much the same effect. While one class of men enforce its observance by the fourth commandment, and yet change the day from the seventh to the first day of the week; and a second class, seeing the impossibility of proving from Scripture a change of the day, treat the fourth commandment as abolished at the death of Christ, and urge the observance of a Sabbath on the ground of mere expediency; and a third class claim that they are set free from all obligation to observe a day of rest, except as they from time to time feel inclined—what else could be expected, than that the sacred authority of the Sabbath would cease to be felt, and to affect the practices of men? Through such influences the Institution has been robbed of that high sanction which alone can give a just sense of the obligation to observe it, and the evil of desecrating it.

In these circumstances, *it is useless to look to human legislation for help.* All history proves the impotency of such an expedient. Laws to protect the Sabbath have been enacted by nearly every Protestant State. But what is the result? They remain dead upon the statute books. They do not express the sentiment of the people, and while not sanctioned by public opinion, they must continue inoperative. Even if put in execution, what can they do to promote the real de-

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sign of the Sabbath? They may compel men to abandon their ordinary avocations on one day of the week, and resort to the house of prayer; but they can never make them worshipers of God in spirit and in truth. It is only when men 'call the Sabbath a delight, the holy of the Lord, honorable, and honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words,' that God has promised they shall delight themselves in Him, and ride upon the high places of the earth. It is then only that the real design of the Sabbath is secured. And such a regard for the day can not be compelled by human enactments; it springs only from a heart to which the day is endeared, and which delights in its duties. To set the Institution adrift, therefore, on the turbid ocean of human legislation, can not possibly be helpful, and is quite likely to be hurtful.

What, then, should be done? To this question there would seem to be but one answer. We should come back to the Law of the Sabbath, place the Institution under the guardian care of the Lawgiver, and rest its claims on His authority alone. Legislative enactments, ecclesiastical recommendations, and individual pledges, have been thoroughly tried, and the result has shown, that when men are relieved of all obligation from the Word of God to "remember

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the Sabbath day and keep it holy," the efforts of its friends are utterly futile. Nay, more—it is feared, that those efforts which have been made in reliance upon other than scriptural means, have actually injured the cause they were intended to benefit.

But what does the Law of the Sabbath, to which we should come, require? Its essential principle is that of devoting a definite portion of time to rest and religious duties. This portion of time must be authoritatively fixed and generally known. It will not do for one man to devote to this purpose a fifth and another a tenth of his time; for what is due from one is due from all. It will not do for one man to observe the first day of the week, another the fourth, and another the seventh; for that would lead to a confusion which would defeat the design and endanger the existence of the Institution. If, then, a particular day must be set apart for this purpose, who shall fix that day? There are urgent reasons why God himself should do it. He only is fully acquainted with our necessities, and He only has authority to enforce obedience. If He speaks on the subject, no man can question the wisdom of the arrangement, or his own obligation to conform to it. There is, therefore, in the nature of the case, a necessity for a divine appointment of the day. No views of expedi-

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ency, or voluntary agreement—no civil or ecclesiastical legislation—indeed, nothing short of the paramount and universal authority of God—could bind the consciences and control the actions of men. "God's decision settles the point of duty forever, and binds all men alike to keep holy *that portion of time*, and *that day of the week*, which He sets apart for the high and sacred purposes of religion."

Has God appointed a *particular portion of time*, and a *particular day of the week*, for the Sabbath? On this subject, the Scriptures are the tribunal of ultimate appeal. Let them answer the question. "On the *seventh day* God ended his work which he had made, and he rested on the *seventh day* from all the work which he had made. And God blessed the *seventh day*, and sanctified it, because that in it he had rested from all his work which God created and made." It seems hardly possible to mistake the import of this passage. The *seventh day* of the week is the day blessed and sanctified, and the resting of God on that day is the reason given for appointing it in preference to any other. If we pass now to the commandment in the Decalogue, we shall find that the same requisition was made two thousand five hundred years afterward. It is there written, "Six days shalt thou labor and do all thy work; but the *seventh*

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day is the Sabbath of the Lord thy God." In this place, as in the narrative of the original giving of the institution, the *Seventh Day* and the *Sabbath* are used as synonymous terms; and of course to neglect one is to neglect the other. The argument from this passage in favor of the Seventh Day can not be evaded by connecting that day with Judaism. If its observance was originally required of all men through Adam, the fact that it was enjoined upon God's chosen people by the most powerful sanctions, instead of leaving the rest of mankind at liberty to trample upon it with impunity, would lay them under increased obligation to observe it. Nor can a valid objection to the Seventh Day, as an essential element of the commandment, be based upon its *positive* character. What if it be positive? Is it therefore less binding? The command given to the progenitor of our race was positive. But God has shown his displeasure at its transgression by the miseries of a world. If the simple will of God is to determine our duty in the case, then the observance of the Seventh Day would be as binding on men as the command to have no other god before the Lord. God has seen fit to enshrine the command to keep holy the Sabbath among other imperishable and unchangeable precepts of his moral law; and while it remains there, to renounce the Insti-

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tution, or change the day of its observance, without authority as clear and certain as that which first enjoined it, is practically to renounce allegiance to the Lawgiver.

Has such clear and certain authority been given? Although a great majority of professing Christians are now observing the first day of the week instead of the seventh as the Sabbath, few of them claim that they have authority for the change as explicit as that which required the observance of the seventh day. Indeed, some of the most intelligent among them frankly say, "We find no express command for such a change." But a theory is not wanting on which they attempt to justify the change for which they admit that there is no command. It is this: That the resurrection of Christ occurred on the first day of the week; that an event so important ought to be commemorated; that in order to do this, the day of the Sabbath was changed from the seventh to the first day; and that this change does not impair the original Institution. To this theory we have several brief replies. The first reply is, that since the seventh day of the week was the day appointed by God for the Sabbath, and since the commemoration of God's resting from His work of creation was the reason given for the appointment of that particular day, to change both the day ap-

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pointed and the event commemorated is to annul the Institution.—The second reply is, that in the New Testament not a word is said of this change from the seventh to the first day. Can it be supposed, that so radical and practical a change would be made in the Law of the Sabbath, and yet the Scriptures contain no hint of it?—The third reply is, that the early Christians knew nothing of such a change. They were chiefly Jews, and continued to observe the Sabbath, or Seventh Day, as scrupulously as ever. This is evident from the fact that no charge of abandoning the Sabbath was ever made against them, as well as from the declaration of the elders to Paul, "There are many thousands of Jews which believe, and they are all zealous of the Law."

The natural conclusion from these considerations is, that if we would retain the Sabbatic Institution, we must retain the day appointed and the event commemorated. The commandment must be received as it was given, and enforced by the same means which we would employ in persuading men to repent and believe the Gospel. The Sabbath must be anchored fast by the throne of God, and its claims rested upon His authority. This only can invest it with a sacredness which will follow its violator wherever he may go, and fasten its obligations upon his

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conscience so that nothing short of a renunciation of allegiance to God can shake them off. Such a course will endear the day to every pious heart, and make it a delight. By this means we may combine in a single day the commemoration of the Creator's work, of Israel's release from Egyptian bondage, and of the Saviour's resurrection—in short, all of the glorious recollections which can be gathered from the whole history of God's gracious dealings with man. Above all, by this means we may secure the presence of the Lord of the Sabbath, and enlist in behalf of labors for Sabbath Reform the attributes of His character and the promises of His Word.

Another Reason which impels those who observe the Seventh Day to urge their views upon the attention of their fellow Christians, is *the probable influence of a return to the Sabbath of the Bible.* The question at issue between Evangelical Christianity and Papacy has long been, whether the Scriptures, without the aid of tradition, are a sufficient Rule of Faith. The leaders of the Reformation asserted, that "the Scriptures are the only judge, the only Rule of Faith; that it is to them, as to a touchstone, that all dogmas ought to be brought." Yet from this doctrine there is a constant tendency to depart; and it can not be doubted, that Protestantism has yet to maintain a vigorous struggle

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in its support. One of the most common facts to which papal writers refer in proof of the authority of their church and her traditions, is the change of the day of the Sabbath. They find almost the whole body of Protestant churches observing the first day of the week instead of the seventh; and believing that this change was produced by the same authority and traditions for which they contend, they regard the practice as an inconsistency sufficient to shield themselves against the weapons of truth. Proofs of this may be found, not only in the discussions between Papists and Protestants, but in papal Catechisms and other works for primary instruction in Christian Doctrine. In one of these Catechisms, it is set forth, that "the power of the Church to command feasts and holy-days," is proven "by this very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday so strictly, and breaking most other feasts commanded by the same Church;" "because, by keeping Sunday they acknowledge the Church's power to ordain Sabbath and to command them under sin, and by not keeping the feasts by her commanded, they again deny the same power." Protestant practices, therefore, oppose Protestant principles; and while this is the case, is it surprising that

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the words of Protestants fall powerless upon the ears of Papists? But we are not indebted to Papists alone for such arguments as these. It is quite common for even Protestants, when contending for the divine authority of some practice not expressly enjoined in the Scriptures, to refer to the change in the day of the Sabbath, as proof that some things may be binding which the Scriptures do not expressly enjoin. An English writer of high repute, in replying to those who contend for the maxim, that 'the Bible only is the Protestant's Rule of Faith,' refers to the observance of the first day of the week instead of the seventh for the Sabbath, and says, that "here we are absolutely compelled to resort to the aid of ancient usage, as recorded, not by inspired, but by uninspired writers." Another English churchman, in reply to those who would not observe Easter and other festivals of the Church, because it is not known on what days the commemorated events occurred, refers to the change in the day of the Sabbath as follows: "'The *seventh* day is the Sabbath of the Lord thy God'; we celebrate the *first*. Was this done by divine command? No. I do not recollect that the Saviour or the Apostles say we shall rest on the first day of the week instead of the seventh." From this he concludes, "The same reasons which urge you to dissent from

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the observance of the three grand festivals of the Church of England, ought to operate with you respecting the Sabbath." To such purposes is the change in the day of the Sabbath turned. That it was made without express authority from Scripture, is admitted. That it is right, is taken for granted, because the great mass of Christians approve it. Therefore both Protestants and Papists use it to justify any religious dogma or practice for which they find themselves unable to bring a 'Thus saith the Lord.' But the sufficiency of the Scriptures to direct in all matters of Faith, is still the only safe platform on which to stand. And if Protestants, in their zeal for this doctrine, and for the supremacy of Christ in his church, were to conform their practice strictly to the Inspired Word, they would aim a most effectual blow at the root of all traditional authority and papistical domination. Until they do this, their rebukes of such domination will no doubt continue to be met and resisted with the advice, "Physician, heal thyself." "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam which is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye;

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and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

Another consideration which ought not to be overlooked in this connection, is the probable influence upon the Jewish nation of a general return to the Sabbath of the Fourth Commandment. The Sabbatic Institution has ever been sacred to the mind of a Jew. He has seen the solemnity with which it was instituted in Paradise, by a resting of the Creator. He has marked the prominence given to it among the Commandments of the Decalogue, which, from their nature, he supposes will be binding until the end of time. He has observed the regard which God had for the Institution, in the fact that throughout his nation's history every blessing followed its observance and every curse its neglect. Yet he hears members of the Christian church pronouncing sacred the first day of the week, which God has not called sacred, and sees them desecrating the seventh day, which God has blessed and sanctified; and while contemplating this, and supposing that the change was made by the authority of Jesus Christ, can it surprise us, that he doubts whether this is the long-expected Messiah, who should come to fulfil the Law and the Prophets, and to do the Father's Will? The practice of the Christian church in regard to the day of the Sabbath, is to the Jew

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an occasion of stumbling; and unless Divine Authority for that practice can be clearly shown, those who desire his conversion should be careful how they countenance it.

The foregoing are some of the Reasons which impel Seventh-day Baptists to emphasize the day of the Sabbath. It is not from a wish to arouse opposition, or to promote any sectarian end. It is because they love the Sabbatic Institution, and believe it to be vital to the best interests of men. It is because they see the Institution losing its hold upon the conscience, and have no hope that it will ever be universally and sacredly regarded until its claims are based upon the Bible and enforced by the authority of God. It is because they believe that a neglect of the day of God's appointment for the Sabbath has opened the way for a multitude of heresies, and that only by ceasing such neglect can these heresies be effectually rebuked and destroyed. It is, in short, because faithfulness to their views of truth will not allow them to do otherwise, that they insist upon the duty of returning to the Day of the Sabbath which was appointed in Paradise, reaffirmed in the Decalogue, and observed by Christ and the Apostles.

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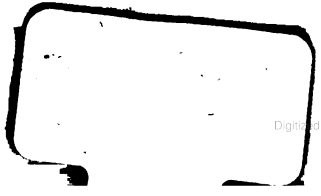

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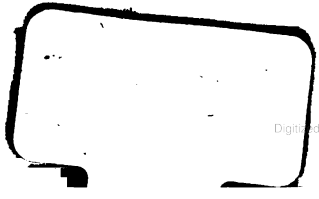

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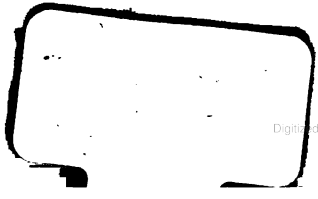

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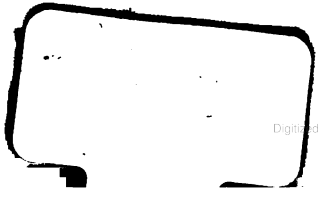

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